

**LITERARY REVIEW OF THREE HERBS (BRAHMI, SANKHAPUSPI, JATAMANSHI)
USE FOR PROMOTION OF MEDHA (INTELLECT)****[Madhumita Das](#)¹, [P.B Kar Mahapatra](#)²**

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**ABSTRACT**

Health is a complete state of physical, psychological, social, and spiritual well-being. Every human being will reach the ultimate success of their life when they are full of Intellect. So, *Ayurveda* has been playing a great role in providing health to personal and the public from the very inception of human civilization. From the ancient era, many herbs were mentioned in *Ayurveda* which help in the promotion of the intellect of human beings. *Acharya Charaka* has mentioned in *Charaka Chikitsa Rasayana* Chapter some *Medhya Rasayana* herbs which help to increase our *Medha* (intellect), Improve *Grahana Sakti* (power of perception), *Smriti* (power of recalling), *Agni* (power of digestion and metabolism), *Varna* (complexion) and *Svara* (voice). *Medhya Rasayana* drugs improve mental faculties and mental function with the help of their properties. The present article reviewed different Ayurvedic Classics of *Samhita* Period, *Sangraha* Period, *Nighantu* Period, Late Modern Period and of Contemporary Period to collect the information's regarding the pharmacodynamics of drugs and their therapeutic uses to furnish here within a methodical manner for better understanding of their therapeutic efficacy of this drug by the scholars of this field. Through the review of the literature regarding *Brahmi* (*Bacopa monnieri*), *Sankhapuspi* (*Convolvulus pluricaulischois*), *Jatamanshi* (*Nardostachys jatamansi*) it has been observed that these drugs are potent *Medhya*

(intellect) with the properties as mentioned in this article.

Keywords: Medha, Intellect, Brahmi, Sankhapuspi, Jatamanshi.

INTRODUCTION

Different terminologies have been mentioned in our ancient texts like *Buddhi*, *Dhee*, *Dhruti*, *Smriti*, *Viveka*, etc. Which are closely related to life and culture. *Medha* is such a term that is also frequently used in the context of life, culture as well as the status of mind. In *Ayurveda*, the concept of *Medha* has been explained in three different ways like *Yogika Artha* (its derivation), *Samanya Artha* (its common use), *Vishesha Artha* (its specialized use).

In *Yogika Artha*⁽¹⁾, the word *Medha* is derived from the root word "**Medha Sangame**" which means collect or meet. In *Samanya Artha*⁽²⁾ *Medha* means retention power of intellect. In *Vishesha Artha*⁽³⁾ *Medha* means retention of knowledge gained through the literary source. According to *Chakrapani*⁽⁴⁾, *Medha* means a type of intellect having the power of retention of knowledge. *Dalhana* mentioned in the commentator of *Sushruta Samhita*⁽⁵⁾ *Medha* is a variety of *Buddhi*, which is completely uninterrupted, minute, deep and gathered from different sources. *Arundatta* the commentator of *Astanga Hridaya*⁽⁶⁾ said about *Medha* as a variety of *Buddhi*. According to *Hemadri*⁽⁷⁾, *Medha* is a retention power of an individual.

In the present work three herbs have been chosen to evaluate their special *Medhya* action through the literary evidence as mentioned in *Ayurveda* Classics (*Charaka Samhita*, *Sushruta Samhita*, *Astanga Hridaya*), *Nighantus* (*Dhanwantari Nighantu*, *Madanpal Nighantu*, *Bhavaprakash Nighantu*, *Shaligram Nighantu*, *Priya Nighantu*, *Raj Nighantu*, *kaidev Nighantu*), *Ayurveda Pharmacopoeia of India*, *Dravyaguna* textbooks (*Dravyaguna Vijnana* by Dr J.L.N Sastry, *Indian Material Medica* by A.K.Nadkarni, *Indian Medicinal Plants* by K.R.Kirtikar and B.D.Basu.) It has been revealed that *Brahmi* (*Bacopa monnieri*) is a *Medhya Rasayana*⁽⁸⁾ used by the Ayurvedist from the ancient era to date. *Brahmi* has the property like *Rasa-Tikta*, *Kasaya*, *Guna-Laghu*, *Vipaka-Madhura*, *Viryasita*, etc. It is frequently used as the main ingredient of

Brahmi Ghrita⁽⁹⁾ which is useful in *Manasa Roga* where *Unmada*, *Apasmara*, *Vishada*, *Murcha* are treated successfully by Ayurvedists. *Sankhapushpi* (*Convolvulus pluricaulischois*) has been reviewed thoroughly from different Ayurvedic Classics, *Nighantus* and Modern *Dravyaguna* textbooks where the information has been revealed that the herbs are carrying properties action like *Rasa -Tikta*, *Guna -Snigdha*, *Picchils*, *Viryas -Sita*, *Vipaka - Madhura*. It is frequently used in the modern era as a remedy of different 'Manasa Roga' (mental disorders) like *Vishada*, *Murcha*, *Bhrama*. It has also good *Nidrajanaka* properties (sedative action) which is mentioned in different journals of this time. The third herb *Jatamansi* (*Nardostachys jatamansi*) also has been searched in different Ayurvedic Classics, *Nighantus* and Modern *Ayurveda Dravyaguna* books from ancient age to the present time. It has a sedative action that produces *Vatanulomana* effect and reduces voluntary and involuntary spasms. It carries properties like *Rasa-Tikta*, *Kasya*, *Madhura*, *Guna-Laghu*, *Snigdha*, *Viryasita*, *Vipaka - Katu*. It has also pharmacological actions like *Nidrajanaka* (sedative action), *Vatahara*, etc. After going through the different literature, it has been claimed that these three herbs have *Medhyajanaka* properties.

Literary Review

Brahmi

1. Scientific Name: *Bacopa monnieri*
2. Family: Scrophulariaceae
3. Genus: *Bacopa*
4. Synonymous: *Sambarenu*, *Jalnam*, *Mandukaparni*
 - A. *Samhita Kala*⁽¹⁰⁾[450 BCE-400 CE]
 1. In *Charaka Samhita*⁽¹¹⁾ it is described under ***Prasthapana Maha Kashaya, Garbhashaya Dravya, Aindriya rasayana, Apasmara Chikitsa, Kushtha Chikitsa.***
 2. *Sushruta Samhita*⁽¹²⁾ described its preparations

Brahmi Rasayana and Brahmi Ghrita.

B. *Sangrah Kala* [400 CE-700 CE]

Acharya Vagbhata⁽¹³⁾ discussed in *Uttara Sthana*

Brahmi is the best herb for Apasmara.

C. *Nighantu Kala*^(14,15,16,17,18,19,20,21)[700 CE-1498 CE]

Properties	D.N.	M.N.	B.P.N.	S.N.	P.N.	R.N.	K.N.*	API
<i>Rasa</i>	<i>Tikta</i>	<i>Madhura</i>	<i>Tikta</i> <i>Kasaya</i> <i>Madhura</i>	<i>Tikta</i> <i>Kasaya</i>	<i>Tikta</i>	<i>Tikta</i> <i>Kasaya</i>	-	<i>Tikta</i> <i>Kasaya</i> <i>Madhura</i>
<i>Guna</i>	-	<i>Laghu</i> <i>Sara</i>	<i>Laghusara</i>	<i>Laghusara</i>	<i>Laghusara</i>	-	-	<i>Laghusara</i>
<i>Virya</i>	<i>Sita</i>	<i>Sita</i>	<i>Sita</i>	<i>Sita</i>	<i>Sita</i>	<i>Sita</i>	-	<i>Sita</i>
<i>vipaka</i>	-	-	<i>Madhura</i>	<i>Madhura</i>	-	-	-	<i>Madhura</i>
<i>karma</i>	<i>Vatasa-</i> <i>maka</i>	-	-	<i>Vatasa-</i> <i>maka</i> <i>Pittasa-</i> <i>maka</i> <i>Kaphasa-</i> <i>maka</i>	-	<i>Vatasa-</i> <i>maka</i>	-	<i>Kaphahara</i> <i>Medhya</i>
Action and therapeutic indication	<i>Ag-</i> <i>nidipana,</i> <i>Pandu</i> <i>Kandu</i> <i>Pliha</i>	<i>Medhya</i> <i>Ra-</i> <i>sayana</i> <i>Sotha</i> <i>Jvara</i> <i>Meha</i>	<i>Medhya</i> <i>Rasayana</i> <i>Ayushya</i> <i>Kustha</i>	<i>Medhya</i> <i>Rasayana</i> <i>Smritipra-</i> <i>dara</i> <i>Ayushya</i>	<i>Medhya</i> <i>Rasayana</i> <i>Sothapandu</i> <i>Hirdya-</i> <i>meha</i>	<i>Medhya</i> <i>Rasayana</i> <i>Svarya</i>	-	<i>Kustha</i> <i>Sopha</i> <i>Manasa-</i> <i>Vikar</i>

**KaidevaNighantu* accepted *Centallaasiatica* as *Brahmi*.

D.N.- *Dhanwantari Nighantu*

M.N.-*Madanapala Nighantu*

B.P.N.-*Bhav Prakash Nighantu*

S.N.-*Shaligram Nighantu*

P.N.- *Priya Nighantu*

R.N.- *Raj Nighantu*

K.N.- *Kaidev Nighantu*

A.P.I.- *Ayurvedic Pharmacopoeia of India*

D. Modern Ayurvedic Books^(22,23,24)

Properties	Dr J. L.N Sastry [contemporary period 1947 CE-Pre-sent]	Kirtikar and Basu [late modern period 1858 CE-1947CE]	A.K. Nadkarni [late modern period 1858 CE-1947CE]
<i>Rasa</i>	<i>Tikta, Kasaya</i>	<i>Tikta, Kasaya</i>	<i>Tikta</i>
<i>Guna</i>	<i>Laghu</i>	--	--
<i>Virya</i>	<i>Sita</i>	<i>Usna</i>	--
<i>Vipaka</i>	<i>Madhura</i>	--	--
<i>Karma</i>	<i>Kaphapittahara Medhya</i>	<i>Vatakaphahara, Emetic, Inflammation</i>	Cardiac, Nerve Tonic, Asthma, Snakebite
Important preparation And Dosage	<i>Brahmi Rasayan</i> <i>Brahmi Ghrita</i> Juice: 10 – 20ml	<i>Brahmi Ghrita</i> <i>Brahmi Juice</i> <i>Brahmi Leaves Juice: 1 tsf</i>	<i>Brahmi Ghrita</i> <i>Brahmi Leaves Juice</i> <i>Brahmi Ghrita: 1 -1/2 tola</i>

SANKHAPUSPI

Scientific Name: *Convolvulus pluricaulischois*

Family: Convolvulaceae

Genus: Convolvulus

Synonyms: *Ksirapuspi*, *Sankhahva*

SANKHAPUSPI

A. *Samhita Kala*⁽²⁵⁾ [450 BCE-400 CE]

1. *Charaka* has explained *Sankhapuspi* in

MedhyaGana “*MedhyaVisheshena Cha Sankhapuspi*”. Also described in *Divya Aushadi*.

2. *Sushruta* has explained *Vegavati* herb like *Sankhapuspi*.

B. *Sangrah Kala* [400 CE-700 CE]

Vagbhatta has not commented regarding *Sankhapuspi*.

C. *Nighantu Kala*^(26,27,28,29,30,31,32,33) [700 CE-1498 CE]

Prop-erties	D.N.	M.N.	B.P.N.	S.N.	P.N.	R.N.	K.N.	API
<i>Rasa</i>	<i>Katu, Tikta</i>	<i>Kasaya</i>	<i>Katu, Tikta, Kasaya</i>	<i>Tikshana</i>	<i>Tikta, Madhura, Picchils</i>	<i>Tikta</i>	<i>Katu, Tikta</i>	<i>Katu, Tikta, Kasaya</i>
<i>Guna</i>	--	<i>Sara</i>	--	--	<i>Guru</i>	-	-	<i>Sara</i>
<i>Virya</i>	<i>Ushna</i>	<i>Usna</i>	<i>Sita</i>	<i>Usna</i>	--	<i>Sita</i>	<i>Usna</i>	<i>Sita</i>
<i>Vipaka</i>	--	--	--	--	--	-	-	<i>Katu</i>
<i>karma</i>	<i>Kaphapit-tahara</i>	--	<i>Tridosha</i>	<i>Tridosha</i>	<i>Vatapitta-jana</i>	-	-	<i>Pittahara, Medhya</i>
Action and therapeutic indication	Epilepsy, Poisoning, Evil spir-its	<i>Medhya, Smri-tiVardhana</i>	<i>Mutraroja, Smri-tivardhana, Budhi</i>	<i>Rasayan, Grahadosha, Smaransakti-wardhana, Agnidayak</i>	<i>Medhadra-vya, Apasmar, Unmada</i>	<i>Medhakararak</i>	<i>Kustha, Apasma-raUnmada</i>	<i>Manasaroga, Apasmara, Unmada</i>

D.N.- *Dhanwantari Nighantu*

M.N.-*Madanapala Nighantu*

B.P.N.-*Bhav Prakash Nighantu*

S.N.-*Shaligram Nighantu*

P.N.- *Priya Nighantu*

R.N.- *Raj Nighantu*

K.N.- *Kaidev Nighantu*

A.P.I.- *Ayurvedic Pharmacopoeia of India*

D.Modern Ayurvedic Books^(34,35,36)

Properties	Dr J. L.N Sastry [contemporary period 1947 CE-Present]	Kirtikar and Basu [late modern period 1858 CE-1947 CE]	A.K. Nadkarni [late modern period 1858 CE-1947 CE]
<i>Rasa</i>	<i>Tikta</i>	Bitter pungent	Bitter
<i>Guna</i>	<i>Snigdhapicchilis</i>	--	--
<i>Virya</i>	<i>Sita</i>	--	--
<i>Vipaka</i>	<i>Madhura</i>	--	--
<i>Karma</i>	<i>Tridosahara, Medhya, Svarya</i>	Improve intellect, Appetite, Improve complexion	Chronic bronchitis, Irritation of bladder and urethra
Important preparation And Dosage	<i>Sankhapuspi Rasayan, Sankhapuspi Taila</i> Paste:10 -20 mg Decoction :50 -100 ml Ksara:1-3g	<i>Sankhapuspi</i> Tonic or Juice	<i>Sankhapuspi</i> Decoction, Powder and Juice Juice of Leaves:1-2 (tsf)

JATAMANSHI

Scientific Name: *Nardostachys jatamansi*

Family: Valerianaceae

Genus: Nardostachys

Synonyms: *Jatamansi*, *Bhutajata*, *Mura*, *Mansi*, *Nalada*

A.Samhita Kala⁽³⁷⁾[450 BCE-400 CE]

1. Charaka has described it under *Sanjaasthapana*, *Kandughna*, *Tikta Skandha*.

2. Sushruta has described it under *Elajanadi Gana*, *Eladi Gana*.

B. Sangrah Kala [400 CE-700 CE]

Vagbhatta has described it under *Anjanadi Gana*, *Eladi Gana*.

C. Nighantu Kala^(38,39,40,41,42,43,44,45)[700 CE-1498 CE]

Properties	D.N.	M.N.	B.P.N.	S.N.	P.N.	R.N.	K.N.	API
Rasa	<i>Kasya</i> <i>Madhura</i>	--	<i>Tikta</i> <i>Kasya</i> <i>Madhura</i>	<i>Tikta</i> <i>Kasya</i> <i>Madhura</i> , <i>katu</i>	<i>Tikta</i>	<i>Kasya</i> <i>katu</i>	<i>Tikta</i> <i>Kasya</i> <i>Madhura</i>	<i>Tikta</i> <i>Kasya</i>
Guna	--	<i>Sita</i>	--	--	--	<i>Sita</i>	<i>Sita</i>	<i>Laghu</i>
Virya	--	<i>Sita</i>	<i>Sita</i>	<i>Sita</i>	--	<i>Sita</i>	<i>Sita</i>	<i>Sita</i>
Vipaka	--	--	--	--	--	-	-	<i>Katu</i>
karma	<i>Vataghna</i> <i>Pittaghna</i> <i>Kaphaghna</i>	<i>Tridosghna</i>	<i>Tridosghna</i>	<i>Vataghna</i> <i>Pittaghna</i> <i>Kaphaghna</i> <i>Tridosghna</i>	--	<i>Pittaghna</i> <i>Kaphaghna</i>	<i>Tridosghna</i>	<i>Medhya</i> <i>Varnya</i> <i>Tridosanut</i>
Action and therapeutic indication	<i>Balya</i> <i>Rakta-vikara</i> <i>Visa</i>	<i>Kustha</i> <i>Visarpa</i> <i>Daha</i>	<i>Medhya</i> <i>Balya</i>	<i>Modakrta</i> <i>Rakta-vikara</i>	<i>Medhya</i> <i>Anidhra</i>	<i>Modakrta-Daha</i>	<i>Balya</i> <i>Visa</i>	<i>Manasaroga</i> <i>Daha</i> <i>Anidra</i>

D.N.- *Dhanwantari Nighantu*

M.N.-*Madanapala Nighantu*

B.P.N.-*Bhav Prakash Nighantu*

S.N.-*Shaligram Nighantu*

P.N.- *Priya Nighantu*

R.N.- *Raj Nighantu*

K.N.- *Kaidev Nighantu*

A.P.I.- Ayurvedic Pharmacopoeia of India

D. Modern Ayurvedic Books ^(46,47,48)

Properties	Dr J. L.N Sastry [contemporary period 1947 CE-Present]	Kirtikar and Basu [late modern period 1858 CE-1947CE]	AK Nadkarni [late modern period 1858 CE-1947 CE]
Rasa	<i>Tikta, kasaya</i> <i>Madhura</i>	Bitter	<i>Madhura, Tikta</i> <i>Kasya</i>
Guna	<i>Laghu Snigdha</i>	--	--
Virya	<i>Sita</i>	--	--
Vipaka	<i>Katu</i>	--	--
Karma	<i>Medhya</i> <i>Tridosahara</i> <i>Balya</i>	<i>Tridosahara</i> Skin diseases, Snakebite Improve Complexion	<i>Madhyam</i> <i>Daham</i> <i>Kushtam</i> <i>Visarpam</i>
Important preparation And Dosage	<i>Kuluthadi ghrita</i> <i>Cangeri ghrita</i> , <i>Mahapaisacika ghrita</i> Powder:1-3 gm	<i>Jatamunshi</i> powder <i>Jatamanshi</i> tonic	<i>Jatamanshi</i> oil, extract Oil- 2 to 60 minims Extract ½ to 2 drachms

DISCUSSION

In the present literary study different important Ayurvedic Classics (*Charaka Samhita, Sushruta Samhita, Astanya Hridaya, Nighantus(Dhanwantari Nighantu, Madanpal Nighantu, Bhavprakash Nighantu, Shaligram Nighantu, Priya Nighantu, Raj Nighantu, kaidev Nighantu*), Ayurveda Pharmacopoeia Of India, *Dravyaguna* textbooks (*Dravyaguna Vijnana* by Dr J.L.N Sastry, *Indian Material Medica* by A.K.Nadkarni, *Indian Medicinal Plants* by K.R.Kirtikar and B.D.Basu) have been reviewed vividly to collect and represent information regarding the Ayurvedic pharmacodynamics of these three indigenous herbs namely *Brahmi, Sankhapuspi and Jata-mansi*. It has been revealed that all the ancient and Modern Ayurvedic Classics have declared these three drugs as *Medhya* (promotes intellect). *Brahmi* is having the properties of *Rasa: Tikta, Kasaya, Guna: Laghu, Vipaka: Madhura, Virya: Madhura* which indicates that *Brahmi* has the power to soothe *Snayu, Indriya and Mana*. Besides this action, it gives nutrition to the brain through *Madhura Vipaka*. So, by the virtue of *Vipaka* action, it pacifies *Vata* and by its *Tikta* and *Kasaya Rasa* it pacifies *Pitta* and clears the minute channels (*srotosodhana* action), which also helps to *Tapa prashamana* (reduce mental and physical heat) as well as *Chanchalanasha* (reduce irritability and excitability). So, by such information, *Brahmi* could be used in the promotion of mental health and healing of different irritation, pain, excitability, anger, anxiety, grief, etc. Simultaneously *Sankhapuspi* carries the properties like *rasa -Tikta, Guna -Snigdha, Picchils, Virya - Sita, Vipaka - Madhura*. So, by virtue of the *Tikta Guna*, it reduces *Pitta* and *Kapha* which helps to clear the minute channels (*Srotosodhana* action). It is also capable of *Dahaprashamana* (a burning sensation in the body and mind). Besides it has *Kaphanashaka* action, which has beneficial effects on *Vishada* (depression), *Ghruta* of *Deha* and *Mana* (heaviness or lethargy of body and mind). By its *Madhura Vipaka*, it could show *Brimhaniya* action (nourishing effect on body and mind). The third herb is *Jatamansi* carrying the properties like *Rasa- Tikta, Kasya, Madhura, Guna- Laghu, Snigdha, Virya- Sita,*

Vipaka - Katu which are analogous to *Pitta* that means it is available to cure *Deha-Indriya-Mana-Tapa* (reduces body, sense organs and mind heat). Simultaneously it has the *Vatanulamana* action, so it could soothe the irritation and excitation and be available to pass out flatus (accumulated gas) from *Kostha* (intestinal tract) and it has the properties like *Madhura rasa*, so it helps in *Vata* and *Pittanashakriya*. It also has cleared the minute channels (*Srotasodhan* action).

It is known that disease takes place in 3 ways *Sarir* (body), *Mana* (psychologically) and *Manadehika* (psychosomatic). These three herbs are an agent of psychological ailment. Besides its *Srotasodhana* action, it is available to nourish the nerves, brain and *Indriya*. Therefore, they could be declared as *Medhya*.

CONCLUSION

As per the literary review, it could be concluded that *Brahmi, Sankhapuspi and Jatamansi*, these three herbs are *Medhya* (promotes intellect) and its properties helps to reduce *Vibhrama* (hallucination), *Murcha* (fainting), *Bhrama* (Vertigo), *Manasangharsha* (neurasthenia) etc.

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